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The Athenian Mercury.

Tuesday, December 17. 1695.

Queſt. 1. *IN St.* Matthew *the* 12, *where our Saviour ſays the ſin againſt the Holy Ghoſt, ſhall neither be forgiven in this World, nor in the World to come, In what ſenſe have theſe words, neither in this world, nor the world to come, been generally taken?*

Anſw. This paſſage in St. *Matthew* has employed the wit of many learned Divines, and moſt of 'em have differed as much about the ſignification of theſe words *the world to come*, as they have done about the nature of this impardonable ſin. Some have explained it in Relation to their Errors to draw what Conſequences they pleaſed from them. As the *Roman Catholicks* for inſtance, have concluded from thence that there are ſins which are pardoned in another Life; which if granted is ſuch a proof for Purgatory as can't well be anſwered. But on the contrary the Proteſtants maintain that our Saviour intended nothing elſe by theſe words but to ſhew that the ſin againſt the Holy Ghoſt ſhou'd never be forgiven. They have generally agreed that our Saviour ſpoke conformably to the thoughts of the *Jews* who divided the extenſion of time into two ſpaces, the one called this world, and the other the world to come; by this world the *Jews* meant the time which preceeded the *Meſſias*, and by the world to come, the time from his coming until the laſt Judgment. So that our bleſſed Lord told them very plainly, that amongſt the great Advantages they expected from the coming of the *Meſſias*, they ought not to expect pardon for their Blaſphemy.

Queſt. 2. *I admire the Story of* Reginaldus *one of* St. *Dominick's Scholars, who feared not the laſt Combat with the Devil, for (ſaid he to thoſe that warn'd him to prepare for another world) long ago did the Mother of* Mercy *anoint me, for it happened ſome time before, that the Queen of Heaven appear'd one Night unto him while he was awake, with 2 other Virgins in her Company; and coming to him anointed his Eyes, his Ears, Lips and Hands, with an Ointment which ſhe brought, with her own Hands, as he lay, and alſo his Feet in Preparation of the Goſpel, as ſhe ſaid, praying out of a Book. The like favour was ſhown to* Adulphus *a* Franciſcan-Fryar; *this univerſal Patroneſs and Mother of all Religious People, came unto him with infinite Troops of Angels, ſaying, Son what doſt thou fear, why art thou troubled at the coming of Death? come boldly, becauſe my Son, whom thou haſt faithfully ſerved, will give the a Crown of Glory. Pray, worthy Gentlemen, honour me ſo far as to let me have your Judgment in this matter, if you believe it was true; and pray ſatisfy me who ardently deſire it, what you think of theſe things, done by the* Virgin Mary; *and if they are falſe, why they were invented?*

Anſw. We have inſtances of more extraordinary things than theſe, that the *Virgin Mary* has done to ſerve her votaries; if the *Heretick* had but faith, the Papiſts wou'd ſoon introduce her Miraculous facts; who was it but ſhe (as they confidently tell us the ſtory) that upon the *Turks* taking a place where the houſe ſtood that ſhe was born in, conveyed this houſe in a flame of fire two or three thouſand Miles, and at laſt fixt it at *Loretta*? 'Twas ſhe alſo, the Prieſts tell us, that gave that famous candle at *Arras* which having been carryed in proceſſion two or three times every year, for this two or three hundred years, ſtill remains as long and large as at firſt, altho every proceſſion there is a pound or two of wax melted off it, which wax when once fallen from this holy candle is like common wax and wafts as that does. But to do the Papiſts Juſtice, theſe and the reſt of their Ridiculous ſtories were not intended to impoſe upon the Ingenious, but only as a pious fraud to gain the ignorant, and help a little toward the maintainance of the holy Fathers. And we believe no reaſonable perſon needs any authority to direct their Judgment in theſe things.

Queſt. 3. *Reading the other day in* Wallis's *Algebra, I found at page 65 this queſtion,* viz. *To find three numbers, whereof the firſt with* $\frac{1}{3}$ *of the other 2 ſhall make 14, the ſecond with* $\frac{1}{4}$ *of the others 8, and the third with* $\frac{1}{5}$ *of the others 8.*

I underſtood the queſtion well with all its reaſons till I came a little further where he ſays, Then multiply the 2d and 3d by 3 and making ſubductions to deſtroy 2, or the 1ſt (In like manner as Dr. Peil, *in his Algebra directs to do.)*

And here I ſtopt not being able to comprehend the reaſons of the laſt mentioned multiplying, &c. Nor what followed. Therefore I deſire, the queſtion ſolved with all its reaſons, may be in the next Mercury; *which will oblige, yours* J. M.

Anſw. We can't a while to look in Dr. *Wallis's Algebra*, the queſtion may be briefly ſolv'd thus.

Let the 3 N. be x, y, z, then according to the Tenour of the queſtion.

$$(1)\ x + \frac{y+z}{3} = 14$$

$$(2)\ y + \frac{x+z}{4} = 8$$

$$(3)\ z + \frac{x+y}{5} = 8$$

Which being reduct out of your Fraction will ſtand thus.

$$(1)\ 3x + y + z = 42$$
$$(2)\ 4y + x + z = 32$$
$$(3)\ 5z + x + y = 40$$

Now it remains to deſtroy all the unknown Terms but one. Subſtract the 2d Equation out of the firſt to deſtroy z. then $2x - 3y = 10$. Next multiply the 2d Equation by 5 becauſe of making z in each equal to $5z$, *viz.* $20y + 5x + 5z = 160$ out of which ſubtract the 3d Equation, *viz.*

$$(2)\ 20y + 5x + 5z = 160$$
$$(3)\ x + y + 5z = 40$$

There remains $(1)\ 19y + 4x = 120$
And we had before $(2)\ 2x - 3y = 10$

So that now we have two new Equations, wherein z is deſtroy'd, multiply the laſt by 2, that there may be $4x$ in both, and then ſubtract to deſtroy x alſo, *viz.*

$$(1)\ 19y + 4x = 120$$
$$(2)\ 4x - 6y = 20$$

Whence

Whence $y = \frac{100}{25} = 4$. having found one $25y = 100$.

Of the 3, the other two are alſo diſcover'd from the ſimpleſt of the preceeding Equations, *viz.* $x = 11$ and $z = 5$.

We ſuppoſe the reaſon of the Drs. *Multiplying the 2d and the 3d by 3 to deſtroy a*, as you ſay, was to make the products of an equal, that thereby it might be made capable of being deſtroyed by ſubſtraction.

Queſt. 4. *I moſt humbly deſire your opinion in this caſe. I am a perſon born of good Parentage, and brought up to good Education; but by the Worlds frowns and the loſs of Friends, was at laſt obliged to be put to ſome Trade, which of all the reſt proved to be a* Vintner, *quite contrary to what I before told you I was brought up too; where Learning is counted but Folly, and Piety a matter of Deriſion, and Regularity of Life the greateſt piece of preciſe Presbytery, and in a word where all goodneſs is Depoſed and vice Encouraged. Now I deſire to know how I may behave my ſelf beſt in ſuch a Station as this, towards God and towards Man; So as I may not loſe things Temporal for things Eternal.*

2. *Whether God Almighty does deſire or expect as much of me, who am in this Publick way of buſineſs, as of others who are not, becauſe I know there are ſo many duties which I would perform but don't. I ought but cannot, becauſe of the Station I am now in.*

I have been at the Trade this 3 year, and for that time I have kept to thoſe Principles I was brought up in. I have liv'd a very Regular, Sober and Godly life, nay, and have been Partaker of the higheſt Performances at Gods Alter, but when this comes to the Maſter and Miſtreſs's ear, that ſuch a one is ſo and ſo, as I have aforeſaid. Oh a Presbyterian fellow (cry they) let him get out of my houſe, ſuch a one is not for my turn, he can never mind that and my buſineſs too, and therefore I muſt get another Servant

Thus whilſt I am ſerving of God, and ſtudying to live uprightly and in his fear, I loſe my Reputation as to matter of Buſineſs, and ſo by conſequence run my ſelf out of that on which all my worldly ſubſiſtence depends. Pray your ſpeedy anſwer, with your good counſel in this matter.

Anſw. Indeed we doubt your imployment is one of the moſt prejudicial to a good life of any whatever, becauſe in it there are ſo many ill examples and temptations to vice; but if you are ſo happy as to ſee the Advantages of Piety, you'll be the better able to overcome them all. And ſuppoſing you are chearful and perform the duty of your place, both which Religion requires, inſtead of ſpoiling you, it will make you much better Servant; which if your Maſter obſerves he'll ne're be angry with you, tho perhaps he may laugh at you. Two things you muſt be ſure always induſtriouſly to ſhun, a Moroſe melancholy look, or ſuch a way of ſpeaking as may make you ſeem particular, and the neglecting you Maſters buſineſs to perform any ſervice to God Almighty; for he has called you to be diligent in your place, and to obey all your Maſters Lawful Commands.

Queſt. 5. *I was not long ſince, at St.* Brides-Church, *where Doctor* Jane *preached an excellent Sermon, concerning the laſt Judgment. But in the Gallery juſt oppoſite to the Pulpit ſate a very gentile Ingenuous countenanc'd Lady, (God give her grace and make her his Servant) who all the Sermon time, and in the moſt Solemn time of Prayer ſtood laughing, whiſpering and making of Grimaces after ſo Scandalous a manner, that ſhe attracted the Eyes of the whole Congregation, and interrupted the Devotions and Attention of more ſerious perſons. I amongſt many others was juſt about to ſpye out the object of her Ladyſhips mirth, and at laſt diſcover'd it to be a fine Fluttering powder'd* Ala mode Beau.

Qu. *Whether it will not be a Buſineſs well becoming your Society, to endeavour to reſcue this Lady from the Dominion of ſuch vile Affections. And to perſwade her if ſhe cannot wholly quit them, to leave them in the Porch, where the furies left* Oreſtes, *when ſhe comes to Church again.*

This Lady is conſtantly at that Church, and this is her conſtant behaviour there; and therefore I think the anſwering this query may be very uſeful to ſhame her out of ſuch a practice.

Anſw. Every body is ſenſible how undecent and rude ſuch a carriage is, and no perſon after they ſee it taken notice of will continue it, except it be ſuch as have ſhaked hands with all good manners, and neither reſpect God nor Man; therefore we preſume there needs no more to cure this Lady, but only to let her know it is obſerved.

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